

**"TAKE NO THOUGHT FOR THE MORROW."**

It would be hard to find in all the libraries of the universe a more startling bit of philosophy than this. "What," exclaims worldly rationalism, "take no thought for the morrow?" "Make no provision for it?" "Lay up no bread, no raiment?" "If we follow this advice society would sink into a condition of primitive barbarism and wretchedness. African savages, Russian peasants and Chinese coolies take no thought for the morrow, and behold they are only beasts, only slaves, who now and then starve by the million and die miserably."

So says worldly rationalism; but Christ calmly replies, "Take no thought for the morrow what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed."

Somewhere in this amazing utterance lies the truth, a great golden nugget of truth, enclosed as it were in hard quartz of apparent inexplicability. Let us turn it over and look on all sides of it, and hammer it a little; peradventure the reward of the earnest seeker will be ours. "He that seeketh, findeth."

But before we do this let us take a look at the world and see whether we can find anything more general, more characteristic, or more intense, especially within the the civilized limits of the world, than this same taking thought for to-morrow. Men run over each other, trample upon each other, crush each other into pulp, bite, devour and damn each other in this business of taking thought for the morrow. Is it not so? Not only must every fellow take thought for the necessities of the *immediate* to-morrow, but he puts into one lump, in his thought, a *great many* tomorrows, a year, ten years, fifty years of them, and sets out at once to provide for them all.

And for fear that by some chance much of his store might slip out of his fingers and leave him destitute at last, he multiplies it far beyond all his necessities. Not content even yet, he multiplies wants, invents wants, fantastical, esthetical, luxurious, extravagant wants, and proceeds to take much thought and lay up much store for them all. Of course the world does not afford, was not created to afford, enough

to go around after this fashion, so there comes to be a savage scramble for what is within reach; and millions of despairing men have gone down into darkness in this world-wide battle of human brutality.

Well then, would it not be better for the world, better for humanity, better especially for the oppressed masses, if some rational interpretation of Christian philosophy could be found and acted on? What a world of care, of weariness, of sorrow it would save, even in each individual experience. "Rational interpretations" have been found, quite many of them, but they generally emasculate the text into a thread-bare nullity and leave little or nothing of it but a frazzle. They "explain away" and do not explain into the Word. A great difference lies there

Let us see what comfort we can find here. Let us take this dark, sorrowful picture of human experience out into a bit of sunlight and get it illuminated. What does Christ say—the exact words:

"Therefore take no thought; saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?"

Is that it, and do you ask me for a meaning? It means just *that*; literally just what it says; just what a child might understand of it, hearing the words read slowly and distinctly. Did God give you your dinner to-day? Isn't he likely then to do the same thing to-morrow, and next day? Thou hast sown thy wheat to-day? Ah, that was *to-day's* proper work. Thou hast to-day fed thy cattle and sheep? That also was *to-day's* proper work. God says, "Having done this on thy part for *to-day*, it is *my* business and not *thine* to see that the harvest, the milk, the fleece shall be in its place to morrow. "The morrow is mine, not thine."

Is not this all true? Did not God say to the Israelites in the wilderness, "If ye gather manna for the morrow it shall not avail you, it shall mildew, and thy labor shall be double for nought?" And then again what will it profit to borrow to-morrow's trouble? It has been truly said that we bear our burdens three times—for to morrow, for to-day and for yesterday. I can prove that we need not bear any of

them. 1. "Take no thought for the morrow." 2. "Cast thy (to-day) burden on the Lord." 3. "Don't be such a fool as to recall the troubles of yesterday. Carry a merry heart, a smile in your eyes, a song on your lips. Let me become to you an easer of burdens. Roll off half of thy burden. Look now, the greater part of that which is left is a *to-morrow* burden, a *next week*, a *next year* burden. Is it not so? Take off more yet. Throw away this care, that anxiety, the other apprehension. "Take no thought for the morrow." But you say, "How glad, how joyous I begin to feel; it is a dream." Blessed dream, then, we reply; may it never vanish. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in the."

**MARRIAGE.**

To "marry in haste and repent at leisure" seems to be quite common nowadays, judging from the number of divorces applied for and obtained. And yet it is not the institution of marriage that is at fault, for a great many divorced couples get married again, and sometimes exhibit unseemly haste in rushing a second time to the altar. The frequency of separation or divorce may be attributed to a number of cases among which may be stated the discovery on the part of the wedded pair that it was simply a passing fancy which drew them together, not that strong attachment which should exist between persons who are supposed to be united for life. When the romance of so-called love is over and the man and woman see each other as they really are, they begin to realize that good judgment had very little to do in their selection of a partner for all time. They find that they are woefully lacking in many of the qualities of mind and heart that combine to make matrimony a success. Beauty on the one side and wealth on the other will not always compensate for the absence of refined natures and domestic habits. A girl who was won in a ball-room is not always inclined to settle down to a prosaic existence, and the young man who captivated the same girl's fancy by his exquisite dancing and gallant bearing, may prove to be nothing if not a flirt and so to both of them come disappointment and regret. Many differences between married people would be more generally adjusted if our laws were not so framed as almost to invite application for divorce.—*Harrison's Magazine.*